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THE SUBSTANCE OF WHAT Sr. Henry Vane INTENDED To have Spoken upon the *SCAFFOLD*, ON Tower-Hill, At the Time of EXECUTION,

Being the 14th. of *June*, 1662.

Published to prevent false Reports.

LONDON, Printed in the Year, 1662.

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THE SUBSTANCE OF WHAT Sr. Henry Vane

Intended to have Spoken upon the *Scaffold*, on *Tower-Hill*, at the Time of *Execution*, being the 14th. of *June*, 1662.

THE Work which I am at this time called unto in this place (as upon a publick Theater) is to Dye, and receive a Discharge, once for all, out of Prison; to do that which is but once to be done; and the doing or not doing of which *well*, and as becomes a *Christian*, does much depend upon the life we have been taught of God to lead before we come to this: They that *live* in the *Faith*, do also *dye* in it: *Faith* is so far from leaving them in this *hour*, that the work of it breaks forth then into its greatest power; As if till then it were not enough at freedom to do its office, that is, to look into the things that are unseen, with most steadfastness, certainty and delight; which is the great Sweetner of Death, and Remover of its Sting.

Give me leave therefore, in a very few words, to give you an account of my Life, and of the wonderful great Grace and Mercy of God in bringing me home to himself, and revealing his Son in me, that by the knowledge of the only true God, and Jesus Christ whom he hath sent, I might even whilst here in the body be made partaker of Eternal Life in the first fruits of it, and at last sit down with Christ in Glory at his right hand.

Here to mention some remarkable Passages and Changes of my Life. And in particular how unsought by my self I was called to be a Member of the *Long Parliament*; what little advantage I had by it; and by what steps I became satisfied with the Cause I was engaged in, and did pursue the same.

What the Cause was, did first shew it self in the *first Remonstrance of the House of Commons.*

Secondly, in *the Covenant.*

Thirdly, in the *more refined pursuit of it by the Commons House, in their Actings single:* which what Result they were growing up into, was in the Breast of the House, and unknown; or what the *three Proposals*, mentioned in my Charge, would have been at last, I shall not need now to repeat them, But only from all put together, to assert, *That this Cause which was owned by the Parliament, was the* CAUSE *of* GOD, *and for the promoting of the Kingdom of his dear Son* JESUS CHRIST, *wherein is comprehended, our Liberties and Duties, both as Men and as Christians.*

And since it pleased God, who separated me from the womb to the knowledge and service of the Gospel of his Son, to separate me also to this *hard* and *difficult* Service at this time, and to single me out to the defence and justification of this his Cause, I could not consent by any words or actions of mine, that the innocent Blood that hath been shed in the defence of it throughout the whole Warr (*the Guilt and moral evils of which must certainly lye some-where*) did lye at my door, or at theirs that have been faithful Adherents to this Cause, which is with such Evidence upon my heart, that I am most freely and chearfully willing to put the greatest Seal to it I am capable, which is the

the pouring out of my very Blood in witneſs to it, which is all I ſhall need to ſay in this place, and at this time, having ſpoken at large to it in my Defence at my Tryal, and had intended to ſay more the laſt day, as what I thought was reaſonable for the Arreſt of the Judgement, though I was not permitted then to ſpeak it. Both which may with time and God's Providence come to light.

And I muſt ſtill aſſert, that I remain wholly unſatisfied that the courſe of proceedings againſt me at my Tryal were according to Law; But that I was run upon and deſtroyed, contrary to Right and the Liberties of *Magna Charta*, under the form of Juſtice: which I leave to God to decide, who is the Judge of the whole World, and to clear my Innocency: Whilſt in the mean time I beſeech Him to forgive them, and all that have had a hand in my Death, and that the Lord in his great mercy will not lay it unto their charge.

And I do account this Lot of mine no other, than what is to be expected by thoſe that are not of the World, but whom Chriſt hath choſen out of it; *for the Servant is not greater than his Lord. And if they have done this to the green tree, they will do it much more to the dry.*

However, I ſhall not altogether excuſe my ſelf; I know that by many weakneſſes and failings I have given occaſion enough of the ill uſage I have met with from men, though in the main the Lord knows the ſincerity and integrity of my heart, what-ever Aſperſions and Reproaches I have or do lye under. I know alſo that God is juſt in bringing this Sentence and Condemnation upon me for my ſins; there is a body of ſin and death in me deſerves this Sentence: And there is a ſimilitude and likeneſs alſo, that, as a Chriſtian, God thinks me worthy to bear with my Lord and Head in many circumſtances, in reference to theſe dealings I have met with; In the *good I* have been endeavouring for many years to be doing theſe Nations, and eſpecially now at laſt, in being numbred amongſt Tranſgreſſors, and made a publick Sacrifice through the wrath and contradiction of men. And having finiſhed my courſe, and fought the good fight of Faith, and reſiſted in a way of ſuffering (as you ſee) even unto Blood.

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This is but the needfull Preparation the Lord hath been working in me, to the receiving the Crown of Immortality, which he hath prepared for them that love him. The prospect whereof is so cheerfull, that through the Joy (in it) that is set before the eyes of my Faith; I can, through mercy, *endure this Crosse, despise this Shame*, and am become *more than Conquerer* through Christ that hath loved me.

For my Life, and Estate and all, is not so dear to me, as my Service to *GOD*, to *his Cause*, to the *Kingdom of Christ*, and the future *welfare of my Country*; and I am taught according to the Example, as well as that most Christian Saying of a Noble Person that lately dyed after this publick manner in *Scotland*, *How much better it is to chuse Affliction and the Crosse, than to sin or draw back from the Service of the living God, into the wayes of Apostacy and Perdition.*

That Noble Person, whose Memory I honour, was with my self at the beginning and making of the *Solemn League and Covenant*, the matter of which, and the holy Ends therein contained, I fully assent unto, and have been as desirous to observe; but the *rigid* way of prosecuting it, and the *oppressing* Uniformity that hath been endeavoured by it, I never approved.

This were sufficient to vindicate me from the false Aspersions and Calumnies which have been laid upon me of *Jesuitisme*, and *Popery*, and almost what not, to make my Name of ill savour with *good men*; which dark mists do now dispel of themselves, or at least ought, and need no pains of mine in making an Apology.

For if any man seek a proof of Christ in me, let him reade it in this action of my Death, which will not cease to speak when I am gone: *And henceforth let no man trouble me, for I bear in my body the Marks of the Lord Jesus.*

I shall not desire in this place to take up much time, but only, as my last words, leave with you: *That at the present Storm*

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we now lie under, and the dark Clouds that yet hang over the Reformed Churches of CHRIST, *which are coming thicker and thicker for a Season, were not un-fore-seen by me for many years passed, as some Writings of mine declare:*

So the Coming of CHRIST *in these Clouds, in order to a speedy and sudden revival of his Cause, and spreading his Kingdom over the face of the whole Earth, is most clear to the eye of my Faith, and in that Faith in which I dye, whereby the Kingdoms of this World shall become the Kingdoms of our* LORD, *and of his* CHRIST. Amen, even so, come Lord Jesus.

FINIS.
